

THE Harbinger of Light.

A MONTHLY JOURNAL

DEVOTED TO

ZOISTIC SCIENCE, FREE THOUGHT, SPIRITUALISM
AND THE HARMONIAL PHILOSOPHY.

"Dawn approaches, Error is passing away, Men arising shall hail the day."

No. 88.

MELBOURNE, DECEMBER 1st, 1877.

PRICE SIXPENCE

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MRS. EMMA HARDINGE BRITTEN, well known to all readers of Spiritualistic literature as one of the earliest writers and speakers in connection with the movement, is now in San Francisco, lecturing with great success for the local Association of Spiritualists; and, as the result of a correspondence now taking place between her and the Victorian Association, will in all probability visit these colonies within two or three months. Her presence here will be opportune; there are thousands of minds seeking for sustenance to feed the cravings of their religious nature, but whose common sense is too strong to permit of their devouring the grainless husks offered, and crammed into the craniums of the less thoughtful by Mr. Varley, and the so-called Evangelistic party. What the world wants is Evangels of Truth; the "Glad tidings" are Sad tidings, if lacking this element, and all rational minds who are disposed to analyse the teachings of Mr. Varley, *ec hoc genus omni*, will have but little difficulty in discovering the fallacy of his statements, and the baselessness of the large promises for easy salvation held forth, which, to use an expressive but not particularly polite term, may be appropriately denominated "Bunkum."

To the large class of rational, thoughtful and religiously inclined persons who frequent the more liberal churches to hear a good sermon, or absent themselves altogether from public worship from disgust with the prevailing religious systems, Mrs. Britten will appeal, as a "Rational Evangelist," bringing them "glad tidings," and seeds of living truth in abundance. Her literary ability, large psychological experience, and elocutionary powers, are supplemented by inspirational mediumship of no ordinary kind, enabling her to diversify her subjects, and multiply the chords to such an extent that the din of the monotonous one-stringed instrument of the revivalists will be drowned in their harmony.

The lack of media for physical manifestations here has often been lamented, and the good they would accomplish frequently descanted upon by earnest and well-meaning Spiritualists, but while realising their utility, and necessity in some instances to give some basic fact as a foundation and stimulus to the investigation and study of the philosophy of Spiritual intercourse, it is, and has been, our opinion for many years past, that the good done by an earnest and able speaker is far beyond what any ordinary physical medium can possibly accomplish. The one appeals to the intellect and the intuitions, and leaves an impress more or less marked for good; its actual effects cannot be adequately gauged at the time, for the seeds of truth, in many instances lie dormant, till favourable conditions cause them to germinate. A truth is never lost; it is imperishable.

On the other hand, physical manifestations arouse curiosity, and appeal to the faculty of wonder. The phenomena can in so many instances be closely imitated by clever conjurers that its value as a demonstration of spiritual power is considerably lessened, and finally, of those who are convinced, a large percentage are not one whit better men or women than they were before. The value of Spiritualism consists in its power to elevate and improve the human race, and only in so far as it accomplishes this is it of use; its virtue lies in its effects, and these are the only legitimate criterion whereby to estimate its tendencies. We may rather congratulate ourselves that marvels have not been redundant here, for by this we have escaped that morbid sensationalism and degeneracy (brought on by a plethora of wonderful phenomena) which has characterised the Spiritual movement in America for some time past. The lecturing platform offers but little encouragement to the selfish propensities, whilst the subjects of thought essential to the lecturer on the Spiritual rostrum bring into action, and render positive the higher faculties of the brain, begetting a philosophical condition of the mind, whilst physical mediumship has a tendency to degenerate into a trade. The frequent calls upon the medium's nervous energy also tend to lessen the action of the higher faculties of the mind—which tendency can only be overcome by a powerful action of the will, or a

dominant idea of the religious importance of the work performed through their organisation. Successful manifestations bring gold and *ecclat*; unsuccessful, disgrace and poverty. What wonder, then, that all the medium's energies are concentrated on the object of procuring wonderful phenomena, and that where the power fails the weak in principle should be tempted, in some instances, to help the manifestations; the temptation is great, and the moral support given by the controls of the purely physical media generally trifling. In view of all these disadvantages, the moral influence of good inspirational or trance speakers will be seen to be far greater, as a rule, than that of physical media; and while every encouragement should be given to the latter, where the advancement of Spiritual truth is their primary object, the rostrum and the printing press are the most potent levers to raise the tone of public thought, and disseminate the truths of Spiritualism to the world. We therefore look forward to the prospective advent of Mrs. Britten amongst us as an event of more than ordinary importance, and calculated to give a powerful impetus to the cause of Spiritualism and free religious thought in Victoria, and the adjoining colonies, which there is every reason to believe will be visited by her.

COMMUNICATIONS FROM A LATE RESPECTED PREACHER.

(Continued.)

By the courtesy of the editor we have been enabled to present to the readers of this paper some interesting communications, received in the form of answers to questions from one who, although having passed on to the next stage of existence, is still able to make his presence felt in the utterances referred to.

It has been objected that the tendency of these communications is in direct opposition to the views held by our friend when in the earth life; and that this fact alone is sufficient to prove that they are not genuine, and, indeed, are a libel on the friend revered and loved by the many who still mourn his loss. In answer to this we are impressed to remark that, under less favourable circumstances, men of greater mark have found it necessary to alter their views, and to discard theories held very tenaciously before. Judging from the Christian Scriptures it would appear that a certain Saul, afterwards called Paul, did the same thing; and it is very evident from a general survey of the question, that beliefs are not intended to be permanent, but must be modified, altered, and improved upon, according to the degree of light which enters an individual's mind. We presume such has been the case with our esteemed friend, Jas. Martin, and that with the special advantages which introduction to the spirit world sphere affords, he has seen it necessary to modify, or to alter views held by him when in the earth life.

It has afforded the scribe through whom these communications have been given a considerable degree of profit; and if the spirit of these teachings is accepted by those who have read them, the labour of our friend, speaking from the summer land, will not have been thrown away.

It may be a cause of regret that many true men and good are so averse to test the reality and value of spirit communications, but there is this consolation, that the advantages of a high class of communication from the life beyond have always been felt throughout the ages to be essential to the building up and perfecting not only of the higher life of man, but also to a belief in the immortality of the soul.

The very least, then, that the advocates of this old light re-kindled can do, is to hold fast to that which they

esteem so real and valuable; and, also, to do all they can to spread the necessary information, whereby their fellow-men shall also be enabled at length to enter upon the enjoyment of the same privileges in this respect which they themselves possess.

The following answers conclude the first series of questions presented to Jas. Martin for his consideration and reply, and are in continuation of those previously given:—

Have you discovered what are the laws which regulate the period of a man's continuance in the earth life sphere ere he dies, as it is termed?

"The entire machinery of the universe is regulated by fixed and immutable laws. With the Infinite Being, whom you call God, there is no distinction such as prevails among men, as the small or great. These are but comparative terms suited to man's capacity, and used by him as a matter of convenience to assist his ideas. In like manner every thread of man's history is woven for an appointed end, and arranged for a specific object. You see not the hand which exerts the controlling influence, and regulates the times and seasons; but in the operation and varied manifestations this is to be traced; and no one, however far advanced he may be in the scale of being, can by any possibility impede, or alter, those laws which are absolute and immutable in their operation. Man, on the earth, fails to discern this fact to its fullest extent; not because his circumscribed condition renders him unable to do so, but rather because his education is defective, and the powers of his mind are cramped by notions which narrow his field of observation. Your question is one which enters into the more unseen phases of man's being, for the laws which regulate his continuance in the earth life are very intricate, although closely connected with his external actions. He may do certain things which are open to the observation of his fellow beings, but those acts, again, are the result of operations which are not seen, and which cannot be traced and understood by the most careful scrutiny. Not a single individual departs from the earth life excepting as the result of an arrangement which is part and parcel of that unfoldment. There is nothing premature; there are no abortions, no accidents, no willing on the part of man in opposition to, or rebellion against, the laws with which his continuance is immutably connected, and this you will discover to the fullest extent, when in the light of the after life you will read his decrees with a clearer gaze, and a more matured judgment."

I was led to ask this question from the want of uniformity in the mode and period of life at which individuals are wont to pass away; and also from the fact that in so many instances the power to limit or extend the period of earth life appears to a great extent under man's own control, and not always guided by the wisest principles.

Yes, so it would appear from an external, or imperfect examination of the question; but you must learn to take a more interior view of the matter. Then you will find, as I have already remarked, that nothing is left to chance; all the details of a man's history are governed by laws which are wisely administered, and the boasted freedom of man's will to take his life, as it is called, or to do anything which may tend to a premature departure from the earth life, is under such a control as ultimately results in the very object intended to be attained.

Then if that object be a good one, in the sense in which we are wont to regard it, it would appear that evil is permitted that good may result?

"Death, or departure from the earth life, by whatever process it may be brought about, or at whatever period of the earth life it may transpire, is but a step in man's progressive development. In this respect, as in many others, the difficulty arises from supposing that man comes for the first time into conscious being when he is introduced to the earth state. But it is not so, as I have already told you; and, however painful the reflection may be to man on the earth concerning the various modes by which death comes to him in his progressive history, it is an event which is necessitated by that very progress of being through the various stages which are appointed for his growth into maturity."

I can admit all that you say in this respect, but still you do not seem to have made clear what are the particular laws which regulate the period of man's continuance in the earth life?

"It is not given to man to know, for the very reason that an endless chain of causes is involved. When I have told you that this fact, like all others, is governed by wise and indisputable laws over which man really has no power, I have told you all I can in regard to this matter."

I would ask you once more—is it ever possible for an individual to know, with anything like certainty before hand, the period at which he will depart from the earth life state?

"Yes, it is quite possible."

On what principle is it possible?

"On the principle of expediency, coupled with such an elevation of mind as renders it possible to the individual to receive the impressions which the more subtle operations of nature impart, for he is part of that nature, which, in its endless operations, affect him more or less palpably to his personal consciousness, according to the measure of his growth. I have merely to add that it is the duty of every individual to regard life, as it is experienced on earth, as sacred, and to do all that he can to foster it, and render it productive of good to himself and others. The very charm of earth life will then be discovered, and in proportion as it is realised, will there arise the profitable anticipation of the continuance of that life under even more favourable circumstances after the period of earth life has closed."

Can you tell me anything concerning the origin of religious ideas. Did these originally spring from the contemplation of the operations of nature, as exhibited in the movements of the heavenly bodies, and the changes of the seasons, &c.?

"Man, I have already reminded you, is a part of the universal nature; and, therefore, between his spirit and the more interior operations of nature, there would naturally be inter-communion. This process, however, is capable of being improved by education, and when man enters into the study of the laws of nature, as these affect not only the external manifestations, but also the operations of his own being, then his ideas become more orderly in their form, and better calculated to raise him to the contemplation of his proper place in the scale of being. What you term religious ideas resolve themselves into this. Mankind have departed from the plain path which was at first pursued, and chosen rather what they imagine to be a word of revelation to the unmistakable teachings of nature, and consequently their religious ideas have become grossly perverted, and the contemplation of man's proper place in the scale of being has been sadly lost sight of. The laws of nature, in all their endless variety, constitute the lesson-book which more clearly indicates the will of the Infinite Governor of the Universe than any other means which man can provide, and God provides no other."

In connection with the previous question, will you inform me as to the estimate which you think we ought to cherish regarding the Bible?

"The Bible is a book, which, like all other books, is made up of the thoughts of men concerning matters which have occurred in their experience—observations on the facts of history, with the reflections which arise when these are thought over. Over and above this, I grant, the Bible is supposed to contain a revelation from God to man. This, after all, is but thought formulated in accordance with notions at which men have arrived, and then stamped with authority which becomes binding only, as those who are affected by it, are inclined to accept it. Those who know a more excellent way will not admit that authority. I have pointed out to you what that more excellent way is."

Are not the moral precepts of the Bible calculated to aid us in our life work?

"Whatever there may be in the example of man calculated to aid growth into higher states of experience is valuable as healthful stimulants. I would say, read the Bible with that discrimination which shall enable you to get any good out of it which may be there; but never allow your reason to be weakened by a regard for

that authority for its sacredness which is claimed for its statements. Put its teachings to the test, work out the problem of life for yourself, and the day will come when your nature will act more in harmony with its truest interests, without any of those dogmatic teachings than it would with them, because, being in the possession of internal resources, there will be a greater freedom of operation, and a more exact conformity to the order of nature; and so, the more direct pursuit of that course which leads man nearer to the source and centre of his being; and thus into his proper place in the wide universe of God's creation. Accept these as the utterances of one who, having learned to think with the desire to secure a more harmonious growth in himself, would also share his good things with those in whom he must ever be deeply interested, and with whom he anticipates, in due time, a fuller, purer, and more satisfactory communion. Till then, accept the assurance of my constant regard."—JAS. MARTIN. H. J. B.

Powlett-street, East Melbourne, November, 1877.

EXPLANATORY.

A COMMUNICATION, written on a post-card, and evidently in a lady's hand-writing, having reference to "Communications from a late respected Preacher," has been received by a gentleman interested in Spiritualism.

In consequence of the communication being without the name or address of the writer, he is unable to reply in the usual way. We have been requested by him to inform this anonymous correspondent that she has fallen into an error in imputing those communications to him as the agent through whom they have been given. In the last two issues of the *Harbinger*, the address "Powlett-street," was given to correct a previous mistake into which the writer of the postal-card had fallen. Our friend, whoever she may be, while evidently anxious to have her difficulties removed, seems unwilling to admit that there may be in East Melbourne another person with the initials "H.J.B." than the one to whom she has been writing. If the lady who has sent the two postal-cards to Wellington Parade will favour the editor of this paper with her name and address, she will then receive a direct reply to her communication. We should not have felt it necessary to make these remarks but for the rather unfair imputation which is contained in the last communication received from her, tending to throw discredit on the whole affair. If this person will again read the communications from James Martin with the care and attention which they merit, she will probably discover that there is not the slightest discrepancy in any of the remarks made by him; and that his reply to her former question is full, complete, and to the point, unless indeed there be an unwillingness to understand what was intended to be conclusive on the question at issue. If this lady be an "anxious inquirer" after truth, we may expect her to comply with our request, when an opportunity will be afforded of rendering all the service she may need.

To Correspondents.

Communications for insertion in this Journal should be plainly written, and as concise as possible.

WHICH IS TRUE?

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—In the *Spectator* and *Methodist Chronicle* of the 3rd inst., there is the following question put by an "Inquirer" to an humble but faithful disciple of Jesus Christ:—"How do you know, with certainty, the truth of your religion?"—"Just as I know the Sun shines," replied the other, "because I see its light, and feel its heat."

Are there not thousands who have been trained up in divers creeds equally as convinced of the truth of what they have been taught? The Turks, for instance, who are very numerous, have as much faith in Mahomet as the Christians have in Jesus, or the Jews in Moses.

The Mussulmans believe fervently in Mahomet's heavenly mission, and assert that Moses as well as Christ

were mere imposters, just as the Christians and Jews believe that Mahomet was a mere charlatan, and so forth. Now, who is to decide which of the three pretenders was the real delegate? Are the three hundred millions of Asiatics (who don't believe in Christ or Moses) not as trustworthy as the three hundred millions of Israelites? Are the religious laws of one sect written on more holy paper than those of the others? Where are the positive and substantial proofs that the Bible has a more sacred character than the Koran and other religious Asiatic books? Are they not all theological documents equally supported by their respective and numerous adherents? Are they not all intermixed with miraculous illustrations, and extolled as holy testimonials?

Then when we listen to the religious point of view of the above sects do we not hear that they condemn our theories as we condemn theirs? Who is the neutral arbitrator able to pronounce between the adverse parties, namely, between them and the Christians? Is it a Jew? No, for neither the Mahometans nor the Christians would be willing to listen to him. Besides, were those antagonistic parties even disposed to accept of the Jew's arbitration, what would his verdict be? It would be that both Christ and Mahomet were false prophets, and that Moses alone was invested with the mission of the Almighty; so the three opponents would never be able to agree, and the problem, which of the above three delegates was the real one, will remain a mystery for ever.

Let us suppose for a moment that it was Christ who was the real delegate of God—that is, that God came amongst men in human form for the purpose of preaching the Gospel, then we might also suppose that he came a thousand years previous in the form of Moses to preach the ten commandments, and likewise in the shape of Mahomet to preach the Koran, &c. Why then do the Jews and Mussulmans not call Moses and Mahomet the Lord God? They could certainly do so with as much authority and reason, if not more, as we can with regard to Christ. This, of course, the partisans of the New Testament do not admit; if they did, it would at once show the weak side of Jesus' divinity; therefore they must cling to their system, whether right or wrong, so much the more that the vital interest of all the priesthood and clergy, who muster perhaps five hundred thousand members, depends on the continuance of that system.

We all know that Mahomet operated, like Moses and Christ, by the fascinating process of pretended miracles, in order to delude or to indoctrinate his fellow-creatures, who of course are all persuaded of the reality of those miracles, just as the Jews and the Christians are persuaded of theirs. Yet Mahomet did not carry his claim so far as to usurp the dignity of God's Divine Son. He contented himself, like Moses, with the title of prophet or messenger, and had no earthly rigours to undergo; His success was as great as that of Christ and Moses united.

However, the majority of Christians believe that the Mahometans, as well as the Jews and others, will either be forsaken or punished for their disbelief in Christ's divinity, although we know very well that the Jews, for instance, worship no other than the Universal Creator himself, and believe that no one but Moses was his Medium.

Now, what harm or sin can there be in such a doctrine? No man of sense can imagine that God feels offended with the Jews who worship Him alone and no other, and who credit or accept only the Mission of Moses, namely, the very record of the Old Testament, which at any rate must be as reliable (if not more so), as the New one, inasmuch as it is not likely that God replaced his first delegate by another one; therefore, if we have any faith in the reports of the Old Testament, Moses must have been the real delegate, because God's doings are unalterable. This we can easily perceive by many evidences.

For instance, has he ever changed or altered, since the Creation, the course and nature of the Sun, of the Moon, of the Stars, of the Earth, elements, trees, fruits, grass, flowers, vegetables; or of other products, such as stone, marble, and metal; or of men, animals, insects, &c.? Certainly not; why then should he have changed his

first laws and theories, or mediums? (Had he made any such alteration he would have repudiated his own doings, and shown that he was imperfect and subject to errors. Men are liable to mistakes, because they are mortals; but God, who is a Divinity, cannot possibly err.)

Hence, either the report in the Old Testament about Moses' heavenly message is true or false; if it is true, Christ's divine mission is a fabrication; and if it is false, the whole Bible proves to be a fable. So the undeniable and most logical conclusion is, that if God has really a predilection for any peculiar creed it must evidently be the Jewish, since it was the first, and, according to Moses, the Jews were the "chosen" people of God.

Yours, &c.,

Vaughan, Nov. 15, 1877.

LAYMAN.

MANIFESTATIONS AT CASTLEMAINE.

SINCE last writing you, we have been favored by a visit from Mrs. Fielding, a medium favorably known in your city. The lady came here for a change, and for the benefit of her health, but was persuaded by some of the friends to give us two sittings whilst with us. Both sittings being held in private houses, and the room for visitors being limited, many were disappointed in not having the pleasure of listening to this highly gifted medium. At both sittings the spirit friends of several present made themselves known by name, giving loving messages, advice, &c., which of itself must have been convincing to the most sceptical. We also had addresses from the spirit purporting to be Dr. Mesmer, who gave us most powerful and telling discourses full of instruction and encouragement. To the investigator these of themselves were a treat to listen to. On the same evening the company present availed themselves of Mrs. Paton being present to have sittings for the physical manifestations this lady is now so famous for, several never having witnessed any of the astonishing manifestations through her mediumship. I will just note one:—After having sat some little time, a slight noise on the table caused us to light up, when to the surprise of all sitting in the room, we discovered in the centre of the table two glasses full to the brim of dark wine—the glasses were different to any in the house, and the wine also. We afterwards found they came from a house at least a mile away from the sitting. The glasses were perfectly dry, and had the appearance almost of being dusty, having all the appearance of having stood on the table a month rather than a few seconds or minutes. The friends here hope to see Mrs. Fielding with us again soon. She is a highly-gifted medium; her control is most easy and perfect, and she will be the means of doing much good. Fortunate are those who can avail themselves of her mediumship.

Castlemaine, Oct., 1877.

H. B.

DIRECT SPIRIT-WRITING IN NEW SOUTH WALES.

FROM letters received from Tamworth and Murrumbidgee, N.S.W., we find that there are circles of earnest Spiritualists sitting at both places. At the first-mentioned the communications are received by writing through the hand of one of the circle. They are mostly moral precepts, and answers to questions. At the latter place, however, direct spirit-writing is being obtained. We extract the following paragraph in reference to it:—"We have had several messages in this way by placing the slate under the table with the left hand, and keeping the other hand and those of the sitters on the table directly over the slate. You can hear the crumb of pencil scratching away just as if used by a being in the flesh. It is indeed a remarkable example of spirit-power, but is only in its infancy with us as yet I hope." The same writer says, in reference to Spiritualism:—"I shall never give it up. I feel that it is a power sent from God to re-kindle the faith in a future life—an immortal existence beyond the tomb. But I think we want more religion with it—more love to the Great Spirit, and to our fellow-men; then I think we shall be blest with more truthful communications, and be taught many things to develop our spiritual faculties which may now be slumbering."

THE DIRECT SPIRIT-WRITING THROUGH THE
MEDIUMSHIP OF ELIZABETH H——, AT
CLEAR CREEK, YACKANDANDAH.

By DR. A. MUELLER.

ALWAYS eager to witness a new phase of those marvelous phenomena which, in their stupendous logical sequences, seemed destined to inaugurate a new era in the history of human developments, I have entered with much pleasure and interest on the task assigned to me by Mr. G. Chappell, in his letter in last month's *Harbinger*, to investigate with him the direct spirit-writing obtained in his house through the mediumship of Elizabeth H——, a bright, unsophisticated girl of 15, whose mediumistic gifts for automatic and direct writing are, considering the short period of her development, of a very high order. I availed myself of Mr. Chappell's kind invitation to his house on the 29th of last month, and again on Saturday the 19th inst. Of our first sitting I have nothing to record, but that as far as our object—the direct writing—was concerned, it proved a complete failure. Though the controlling intelligence, purporting to be the spirit of an aunt of the medium, had expressed much regret at my being absent from a previous sitting, promised to do her very best on this occasion, and by writing through the medium, putting her into a trance, &c., gave us unmistakable proof of her presence, the direct writing did not succeed. A few illegible scribbles only were obtained, and I left after a sitting of three hours' duration somewhat disappointed, but yet convinced by this failure, even more than success could have done, of the *bona fides* of the medium, who never attempted to substitute the spurious for the real, though she might have made the attempt when, after failing in the light, we sat for more than half an hour in the dark. Thinking over the probable causes of this failure, which was exceptionable inasmuch as Mr. C. had never failed to obtain the direct writing whenever they sat for it, I felt convinced that want of passivity on the part of the medium was the principal, if not the sole cause of our non success. She had felt nervous, and, as she said, "frightened of me," before my arrival, and though I did my best to put her at her ease, must have been "put out" by my presence, and thus prevented the withdrawal from her organism of that amount and quality of force, or may be "sublimated" matter, which the direct writing seems to require. For to write distinctly and legibly with the point of a tiny pencil, scarcely a quarter of an inch long, as was most unquestionably done by no mortal, or rather human hand, at our second sitting (hereafter to be described), the materialisation of a hand, or at least part of a hand, seems, judging from our human standpoint, absolutely necessary, and passivity, of which trance is but the highest expression, is an apparently indispensable condition on the part of the medium for the materialisation of spirit forms. Hence no doubt the sudden and unexpected entrancement of the medium, the object of which, though palpable now, did not strike me at the time, otherwise I should have proposed another trial for direct writing instead of breaking up the seance when she awoke. But to come at last to our second sitting on Saturday last, which amply compensated for my previous disappointment. I purchased a pair of slates on my way to Mr. C.'s house, where I found, at 8 p.m., the medium with Mr. and Mrs. Chappell, a brother of the latter, 16 years old (also mediumistic), and Mr. Crambrook, with daughter, awaiting my arrival. Evidently to make things as congenial as possible to the medium, we sat, at the special request of the controlling spirit previously expressed, in a back room of the house used alike as kitchen and diningroom. It is a small oblong room about 12 by 18, having a large fireplace in its northern wall. To the east of this stands a large deal table with rather deep frame, at one end of which, and nearly opposite the fireplace, the medium took her seat, facing the brightly burning wood fire, whilst in writing through her the spirit directed me to sit beside her, but with my back to the fire, thus enabling me to observe her closely, even after the candle was put out. The rest of the company were allowed to make themselves comfortable in whatever part of the room they liked, and only towards the latter part of the sitting when power seemed to lack,

Mrs. C.'s brother was requested to sit beside the medium. The slates I had brought with me being rather heavy for the medium to hold both at the same time we resolved to use on this occasion a single slate only. The table having been covered with a dark shawl where the medium was sitting, in order more effectually to exclude the light from the place the slate was to be held in, a small piece of pencil $\frac{1}{4}$ -inch long, pointed at one end but perfectly flat on the other was laid on the slate, and both were then introduced under the table by the medium, holding the slate horizontally with her right hand, the wrist of which was still visible outside the shawl. Before however we were gratified by the well-known sound of slate-writing a series of rather tantalising proceedings had to be gone through. The slate was swayed about rather violently, and repeatedly wrenched from the medium's hand, the tiny pencil of course thrown off each time, having to be sought for on the floor every few minutes. This was doubly troublesome as we had been directed to put out the candle, and were obliged to either re-light it, or search with matches, until finally we tied the pencil with a thin cotton thread to the slate. Nearly an hour had been taken up with these preliminaries when at last we heard the pencil grate rapidly over the slate, but on the medium withdrawing the latter were again disappointed by finding only some illegible scrawls. Again slate and pencil were replaced, Mr. Chappell requesting most earnestly that a message in form of a moral precept, which had been written for him on a previous occasion might be repeated. The slate was no sooner under the table when most distinct sounds of rapid writing were heard at short intervals, and finally the slate knocked three times against the under-surface of the table as a signal for its withdrawal; and sure enough this time we had writing, rather erratic certainly, and with no pretension to calligraphy, but plain and legible enough. "Scatter seeds of kindness and God will reward you in the next world," were the words written promiscuously on different parts of the slate, the last four words of the sentence crammed together so as to be scarcely legible. As if with this final success all difficulties hitherto experienced had been removed, our invisible guest now favored us with answers to numerous questions. Thus the words—"I have not much to do, Dr. Mueller," were written in reply to my inquiry as to the occupation of the spirits? whilst Mr. Chappell received the assurance of the continued existence and well-being of a little daughter 5 years old he had lost lately in the woods—"Annie is quite well." But the most conclusive test of the evening consisted in the perfect success of an experiment I devised towards the end of the sitting. Not even a Carpenter or a Lankester—if such minds are at all convincible—could have avoided the conclusion, on witnessing it repeated over and over again without a single failure, that an invisible intelligent being, possessing the power of will besides two at least of the human senses—sight and hearing—was present here and active. Placing an open book reversed before the medium I asked her to put the point of her left index-finger at random on a line of the print, whilst her right hand held the slate underneath the table as usual, and then shading the page with my own hand, I requested that the word covered by the medium's finger, or failing in this, the one immediately before or after it in the same line might be written on the slate. We heard the writing sound almost immediately, and on the slate being raised found the word "of" written on it. On referring to the book, on which the medium's finger had never moved, we were much gratified to find that "of" was the word immediately before the point of the finger in the same line. The experiment was repeated a second time in the same manner and the word "for," this time succeeding the one under the medium's finger, found to correspond on the slate and in the book. In the same manner the words "spirit," and "period," were written correctly and rapidly. I then changed the experiment by taking the medium's hand and having mentally selected the words "the warrior prince," placing her finger on warrior, but at the same time keeping my own hand between her and the print in order to preclude even the possibility of her seeing it. Though passive as she was throughout the evening, I felt convinced that she

never even attempted to read, and having her right hand fully employed in holding a heavy slate horizontally under a deep-framed table without any support, could not possibly write on it at the same time with the point of the small pencil; but I knew that those would say she did both the reading and writing, who, either from laziness or cowardice, persist in shutting their eyes to the spiritual phenomena, and just to render their easy explanation a little more illogical and absurd, I pursued this course. It is almost needless to say that it did not make the slightest difference in the result. The words "the" and "prince" came out in succession on the slate; but simultaneously with the latter, and immediately below it, a plainly written "good-night" announced the conclusion of the sitting. Looking at my watch I found it was then exactly 10 o'clock, the very hour, either by coincidence, or a kind regard for my wishes on the part of our invisible guest, beyond which, I resolved on sitting down, not to prolong the seance, though deeply interested as I was, I had forgotten both my resolve and the lapse of time.

Yackandandah, 22th Oct., 1877.

THE MANIFESTATIONS OF DIRECT SPIRIT-VOICE, MATERIALIZED HANDS, FACES, &c.

IN our last issue mention was made that Mr. Robert Brown, the medium of the Barnawartha Circle, was in Melbourne, and a short account of what has occurred during his stay will prove interesting to our readers.

The peculiar organization of the medium enables the controlling spirits to manifest in many ways, and since he was developed, the Circle at Barnawartha has been the attraction, not only to Spiritualists, but also to enquirers and sceptics from the surrounding country districts; and so strong has the power been of late that the occurrences, although of a most extraordinary kind, have invariably convinced those who have had any sceptical doubt about their genuineness. Reports having reached the ears of several prominent Spiritualists in Melbourne, a proposition was made to Mr. Brown, by which his expenses would be guaranteed him for a visit to the metropolis for a week or two, in order that the manifestations might be witnessed by some of that very numerous class who naturally desire to "see for themselves." Our medium was averse to receiving any money consideration, as he had never before received remuneration, but the spirits told him he must go, and that much good would result. Arrived in Melbourne, very little time was lost in organising a Circle to co-operate with him, and a sitting took place on the following evening. This was a partial failure; the spirits explaining that the room was too large, and giving other directions. At the second séance better results were obtained, the spirits "George" and "Barlow" speaking. Then followed at intervals of a day some nine or ten sésances, the magnetic power increasing considerably. On one occasion "George," who is undoubtedly given to comicalities, and delights in all sorts of jokes, drew the chair from under a gentleman; and "Barlow" danced a kind of jig on the backs of several members to the tune of a hornpipe, whistled by one of the sitters. Almost every one has been touched or patted by the spirits in a most satisfactory manner. The distinct form of a face, head, and thick curly hair have been felt by many. To describe these touches is very difficult—a kind of velvety softness and gentleness, that fully bore out the spirit's words—"We won't hurt you," accompanied by that indescribable thrill that passes through you when for a certainty you feel that you are handled by the materialized spirits of the so-called dead. The circles have generally occupied about two hours and a-half, during which the spirits invariably tell the sitters to have a ten-minutes' interval. Commencing with the "Lord's Prayer," singing, in which all join, is kept up with slight intermissions during the evening, the spirit "George" joining in when the tune takes his fancy, and generally calling for such songs as he would like. On one occasion the song was not properly sung when it was promptly corrected, the spirit leading with its own voice. Questions put by the chairman and others have been answered as plainly and

straightforwardly as any two individuals could converse in the ordinary way. The spirit-lights were very beautiful—like phosphorescent balls of fire floating about the room, sometimes two, three, and four at a time; sometimes a light would descend behind one of the sitters, when almost immediately a touch would follow. When the circle was formed, the medium's hands were held by the sitters on either side, so that all deception on his part became impossible; later on he was told to get on the table, when the manifestations became much stronger. At times he would be talking, or loudly singing with the rest, and the spirit-voice would be heard at the same time; as on one occasion "Barlow" said—"Robert, don't sing." The writer was addressed, the voice apparently being quite close to his face, but being unable to catch all that was said, on account of the singing that was going on, he leant forward in order to hear more distinctly, when his head came in contact with the materialized face of the spirit. Many strange things have occurred that would extend over too much space to narrate, such as the ringing of a hand-bell under the table and floating it about the room; the rappings, which were very distinct, and occurring on different things in the room, and through which, by calling over the alphabet, most of the directions were given. Of the genuineness of these manifestations not a doubt remains on the minds of those who have been privileged to witness them; and we can but hope that the invaluable services of Mr. Robert Brown (still further developed as a medium) may yet be available to demonstrate that Spiritualism is a living truth, and that we, for a certainty, do live after the change called death.

OUR PETITION.

GIVE us the ballast of a humble mind,
That we may not so easily forget
The many frailties of human kind,
With which our barque is toss'd like barques beset
And as we stand below our destined place,
Let humble thought of what we ought to be
Inspire our hearts to reach for perfect grace;
But, until there, our weakness may we see.
How well it hath been said of Charity,
(Though all the other graces are our own),
If wanting this, we lack the purity
Of Christian life and love, in this, our home.
Then let us strive to gain "the golden mean,"
"To be to others ever kind and true;"
Again, "to see ourselves as we are seen,"
Would doubtless give us charity anew.

THE DAY STAR.

THE Day-Star is rising, sweet emblem of Truth,
In the beauty and pride of perpetual Youth,
Dispelling the night with its genial rays,
Shedding light on the path where Eternity lays,
Inspiring with hope the true hearts of the brave,
And breaking the yoke of the Priest-ridden slave,
Illuming the mind that was mentally dark,
Fanning brightly the flame that was once but a spark.
Its influence daily around us is seen
Ruling in love like a beautiful Queen,
Thinning the ranks of Theology's slaves,
And leaving behind it the Fools and the knaves,
Who, in their minority, shortly will find
Too long they've already been wilfully blind;
Then boldly the Standard of Freedom they'll wave,
For the sting is extracted from Death and the Grave.
Barnawartha, April 21, 1877. W. C. SMITH.

MR. TYERMAN.

WHEN we last heard from Mr. Tyerman, about a month since, he had resumed his Sunday Lectures at the Victoria Theatre, and was attracting large audiences. With the exception of a cold, from which he was then suffering, he appears to have regained his normal health and lecturing power. His return to the rostrum is hailed with satisfaction by many of his old friends.

OUTLINES OF SPIRITUALISM.

BY FREDERIC BOND.

No X.—*CUI BONO?*

"Truth in its own essence, cannot be
But good."

THE great human family contains two certain classes of persons which few can have failed to distinguish. The one is continually hunting after something new and marvellous; the other is prone to treat all stories of a wonder-begetting nature with undisguised scorn and contempt. The incessant cry of the one class is, "Tell us something new!"—that of the other is, "Away with these new-fangled notions!" From the former class, Spiritualism, were it disposed to do so, could readily attract a large number to its ranks; on the other hand, however, its advances are repelled by the cold cynicism of persons belonging to the latter class. But Spiritualism has no desire to win disciples from either class; they are the Scylla and Charybdis which the swift-sailing vessel containing all that Spiritualism has endeared to itself strenuously seeks to avoid while it glides smoothly over the Ocean of Right. The class of persons whose investigation into the claims of Spiritualism is earnestly invited belongs to an altogether different order—a class which has for its motto, "The truth, the whole truth, and nothing but the truth."

But many people who may be included in this category have exaggerated ideas of the nature and mission of Spiritualism. That this is the case is evident from the strange questions which they put to those who have been convinced of the reality of spirit communion. "But granting the truth of Spiritualism," they say, "of what good is it? Does it tell us anything we didn't know before? Will it discover a gold mine? Will it foretell the winner of the Derby Race or the Melbourne Cup? Will it prompt us when to buy and when to sell out shares in mining companies? Will it tell us the best investment afloat?" Should such interrogations be answered in the negative these people give vent to a significant "Humph!" and listen with manifest impatience to anything further you may have to say concerning the subject, thereby leaving the impression that if Spiritualism will not accomplish any of these things its existence is alike useless and unneeded. Alas! experience teaches in an unmistakable manner that the world contains a great many people of this description; and it is in the hope that I may be the means of inducing them to be more reasonable in their expectations, and that I may be able to show that Spiritualism is a revelation whose existence is absolutely required in the present age, that this, the concluding article of the series of Outlines of Spiritualism, is written.

Let me observe in the first place then, that if the mission of Spiritualism is in order to demonstrate one truth more plainly than another it is this—that the human spirit survives the natural body. From this fact it is reasoned by analogy that the soul is immortal, and thus a problem which has agitated the minds of the greatest thinkers both in ancient and modern times is at once and for ever set at rest. Through Spiritualism, moreover, the cold repulsive philosophy of Materialism, if philosophy it can be called, receives its death-blow. Modern Spiritualism solves many of the problems of life which till its advent have remained unsolved, and it creates no others in their place. It substitutes a real, definite and practical conviction for a vague, theoretical and unsatisfying faith. It supplies higher motives for a noble and pure life upon earth than have yet been furnished by any other religion or philosophy. It brings consolation to the hearts of those sorrowing for the decease of some dear friend, by assuring them that the departed one is not lost but gone before and is able to guide and strengthen them in their sojourn here. It testifies to the probability of the occurrence of the so-called miracles narrated in the Old and New Testaments, miracles which without the corroborative testimony of Spiritualism would be altogether incredible. It helps to keep our thoughts upon our mission and duties in this life by constantly reminding us of the next world. It

gives hope to the despondent, comfort to the suffering, and joy to the sorrowful. It annihilates that mythical personage, the Devil, and extinguishes the burning lake in Hell. It furnishes more rational views concerning the Divine Being than does orthodox Christianity, and gives us a better and more reliable interpretation of the life and mission of Jesus. It completely demolishes the degrading idea that man is a fallen being, and teaches on the contrary that he is a progressive being. It teaches, also, just and reasonable doctrines of future compensation and retribution, eternal progression and individual responsibility. It banishes the phantom forms of Superstition and Ignorance, and "smooths the bed of Death." In short, Modern Spiritualism is

"That golden key
That opens the palace of eternity!"

Have the spirits revealed to humanity anything of a utilitarian nature that was not known before? They have. In Mrs. Hardinge-Britten's *Modern American Spiritualism* we are furnished with many well-authenticated exemplifications of this fact; and although the aim of Spiritualism is certainly not to disclose circumstances and events of a nature similar to the instances related in that volume, still their usefulness will be appreciated by those who are perpetually asking *Cui Bono?* Spirits have traced lost property, revealed murder, recovered stolen articles, been the means of capturing thieves, discovered lost deeds and other manuscripts, rescued a man who was buried alive, invented a machine for riving shingles, recovered the lost art of net-weaving, invented an improved corn-mill, cured diseases that had previously been considered absolutely incurable, discovered the existence of a fine artesian well in the neighbourhood of Chicago, and invented a self-adjusting inside fastening window blind. The instances of the utility of Spiritualism in this particular direction could be multiplied a hundred fold, but I refrain from citing them, as I do not wish too much stress to be laid on this aspect of the question. Before abandoning this phase of Spiritual utilitarianism, however, I may be allowed to remark that it is whispered—and with good reason, too—that Spiritualism has played no insignificant part in the important invention of the radiometer by Mr. Crookes, F.R.S., &c.

Speaking of Spiritualism, the *Scientific American* says:

"In the first place, then, we find no words wherewith to adequately express our sense of the magnitude of its importance to science; if it be true. Such words as profound, vast, stupendous, would need to be strengthened a thousand-fold to be fitted for such a use. If true, it will become the one grand event of the world's history; it will give an imperishable lustre to the glory of the nineteenth century. Its discoverer will have no rival in renown, and his or her name will be written high above any other. . . . If the pretensions of Spiritualism have a rational foundation no more important work has been offered to men of science than their verification. A realization of the dreams of the *Elisir Vita*, the philosopher's stone, and the perpetual motion, is of less importance to mankind than the verification of Spiritualism."

"The religion of the future," writes the author of an article on Theism in the *Westminster Review* for October, 1875, "is in our midst already, working like potent yeast in the mind of the people. It is in our midst to-day with signs and wonders, uprising like a swollen tide, and scorning the barrier of Nature's laws. Yet however irresistible its effects they are not declared on the surface. It comes veiling its destined splendours beneath an exterior that invites contempt. Hidden from the prudent, its truths are revealed to babes. Once more the weak will confound the mighty, the foolish the wise, and base things and things despised, it may be even things that are not, bring to nought things that are; for it seems certain that, whether truly or whether falsely, Spiritualism will re-establish, on what professes to be ground of positive evidence, the fading belief in a future life—not such a future as is dear to the reigning theology, but a future developed from the present, a continuation under improved conditions of the scheme of things around us. Further than this it is impossible to predict the precise development which Spiritualism may take in the future, just as it would have been impossible at the birth of Christianity to have predicted its actual subsequent development; but from the unexampled power possessed by this new religious force of fusing with other

creeds it seems likely in the end to bring about a greater uniformity of belief than has ever yet been known."

Dear reader, do you hear a faint rumbling sound in the distance? It is the mighty tide of Spiritualism, rolling onward and onward, approaching nearer and nearer. It takes its rise in the mountains of Love and Truth, and flows through the valleys of Death and Despair, imparting eternal life to the barren spots over which it passes, and making music with its gentle ripples. Hurling aside the huge walls which surround the citadels of Error, Bigotry, Falsehood, Hypocrisy, and Oppression, it continues its course towards its marked-out destination, where stand the invincible castles of Freedom, Justice, and Fraternity. Reader, are you in spiritual and intellectual darkness? Whether you be Jew or Gentile, Christian or Pagan, Spiritualism invites you to bask in its warm, animating rays, and bids you welcome. Are you afraid to walk alone in the path of Truth? Spiritualism extends its hand and asks you to grasp it without fear or doubt, and it will guide you in your course. Are your lips parched, and do you wish to drink of the river of Life? Spiritualism shows you that river, and tells you to quench your thirst. O, remain no longer in doubt and darkness; the clear noon-day sun is now high in the heavens—come and enjoy its genial beams. Spiritualism asks you to come. The Spirit and the Bride say, Come! And, whosoever will, let him drink of the Water of Life freely!

FINIS.

IS SPIRITUALISM FROM THE DEVIL?

THIS question was asked me a few days ago at the conclusion of a seance at which the enquirer had been controlled for the first time. "Now, the question is, is it from the devil?" It has struck me, since that time, that this is a question that is frequently put by those orthodox friends who have the courage to investigate Spiritualism, even if it is not always expressed in words; and I have thought that a brief argument on the question, from the stand-point of a Spiritualist in the *Harbinger of Light*, might give these friends a few hints as to the consideration of this particular point.

In a subject like the one I propose to discuss it is always necessary to have a clear definition of terms, and I therefore desire to state that the "devil" in this paper must not be understood to mean the gentleman who is popularly represented as clothed in a tight-fitting suit of black, with horns on his head, hoofs for feet, and a caudal appendage with formidable barbs on the end. I simply refer to what may be designated the evil principle in humanity. In other words, the query may be put in the form—"Is the tendency of Spiritualism evil?" It will be seen that putting it in this way renders it unnecessary to argue the point as to the existence or non-existence of a personal devil, the belief in whom is nearly, if not quite, as wide-spread as the belief in the Supreme God. I define Spiritualism in the words used by one of Mrs. Tappan Richmond's controls (said to be William Ellery Channing) at a recent address in Chicago, reported in the *Spiritualist* of April 6th:—

"Spiritualism includes everything that pertains to the Spiritual nature of man here and hereafter—includes everything that can promote the growth of that Spiritual nature here and hereafter; and lays the foundation of that growth, not upon external belief, speculation, creed, or ought that the outward man can do, but upon the growth of the spirit itself—upon the claim that the spirit has to a place in the Infinite universe."

Now, the question we have to consider is, whether this Spiritualism is evil in its tendency or not. That book, to which the Christians of the world look as to the word of God itself—that book which they regard as the word of God—tells us that the tree must be judged by its fruits, and therefore the fruits of Spiritualism will show us its nature. The results of Spiritualism are sufficient to show that it is a good thing, and that it is doing, and has done, a large amount of good in the world. What are these results? The late Judge Edmonds, of New York, in his reply to Bishop Hopkins, says:—"Spiritualism prevents hypocrisy, it deters from crime, it reclaims the infidel, it proves the immortality of the soul, it recognises one God and man's

responsibility to him, it enforces the great law of the Creator by inducements hitherto unknown to him, it heals the sick, it gives sight to the blind, it cures the lame, it comforts the mourner, it enjoins upon all the utmost purity of life, it teaches that charity which rather mourns over than rejoices at the failings of our fellow mortals, and it reveals to us our own nature, and what is the existence into which we are to pass when this life shall have ended." I do not think there is much of the work of the devil in this.

"But," it may be said, "this is only a summary of the results of Spiritualism by a Spiritualist, and it is therefore a prejudiced account. How are we to believe it?" I can only reply by telling you what Spiritualism is, and what its teachings are. It must not be imagined that Spiritualism consists of an assemblage of persons, brought together in a room for the purpose of listening to certain communications which are rapped out upon a table, or that it consists of a dark room, tambourines rattling, phosphorescent lights appearing and disappearing, sepulchral voices being heard, and profound credulity being manifested. Yet this is the common belief. Instead of this Spiritualism is a system of religious philosophy. It claims to demonstrate the fact of a spiritual existence, demanding no blind faith, no unreasoning credulity, but says to all—"Come and examine our claims, bring the aid of reason to them, and accept or reject them as you see fit." The Spiritualist brings proof that there is a Spiritual existence in addition to the material one—an existence which is an eternal one. Spiritualism teaches men to do right because it is right, and in order that he and the universe may, by his right action, be elevated to a higher state of progression or perfectibility than he and it now enjoy. It tells us that there is a future state of being, and proves to us that we shall hereafter enjoy the society of those loved ones who have gone before us into the bright summer land. It shows us that man is in a condition of progress, and teaches us that this condition is not only for a life time, but for an eternity of ages.

Spiritualism teaches a man how to live upon this earth, so that he may make the greatest progress towards that perfection which must be its ultimate aim and end. It teaches man how to die. It tells him that he is a man, and that he has to depend upon himself for his successes both in this mortal sphere, and in the future life, instead of throwing all the burden of his wrong-doing upon the shoulders of another. It teaches him that as he progresses upon this earth, so he will have the better start in the next, and it believes in the ultimate progress to perfection of every human being, thus entirely doing away with the horrible doctrine of eternal damnation.

This is the teaching of our system. We acknowledge God as the author of the universe, we know man is immortal, and we search after truth wherever it is to be found. Is there anything diabolical in this?

L. E. HARCUS.

Adelaide, South Australia.

A CORRESPONDENT, writing from Auckland, is concerned about a paragraph in the *Pall Mall Gazette*, to the effect that shortly before R. D. Owen's death, the "Katie King phenomena was discovered to be a fraud. The assertion is very obscure. What Katie King phenomena is referred to? We presume it to be that through Mrs. Holmes, witnessed by Mr. Owen; if so, the discoverers have only found a mare's nest. Col. Olcott and Gen. Lippett proved incontestably that the spirit, calling herself Katie King, did materialize in the presence of Mrs. Holmes, without confederates or paraphernalia of any kind,* and at the same time exposed the untruthfulness of the woman Mrs. White, on whose testimony the charge of fraud rested. Still it is raked up over and over again, and spoken of as though it had been substantiated.

THE same correspondent gives an encouraging account of the progress of Spiritualism at Auckland since Mr. Walker's advent, and describes some interesting phenomena occurring in his own family circle, including the floating of a table round the room at a distance of two feet from the floor.

THE REV. DR. MOORHOUSE ON THE MESSIANIC PROPHECIES.

(Continued.)

THE seventh chapter of Daniel contains further information concerning the "Kingdom of Heaven." In it the four kingdoms represented in the second chapter as "a Great Image," are described under the figure of "four Wild Beasts." The kingdoms which formed the feet and toes of the Image, being represented as the horns of the fourth Beast, the successors of Alexander's empire, who divided these empires among themselves. A little horn, which is said to have "arose after them, with mouth speaking great things, before whom three of the first were plucked up by the roots,"* or in the words of the next chapter—"who waxed exceeding great toward the east," (Babylonia)† "towards the south," (Persia) "and towards the pleasant land," (Persia, Babylonia and Egypt), referring to Antiochus Epiphanus, who "made war with the Saints and prevailed against them, until the ancient of days came, and judgment was given by the Most High, and the time came that the Saints should possess the kingdom."‡ The saints (the Jews) are said to be "given into the hand of the little horn for a time, times, and the dividing of a time," who oppressed them upwards of three years. A history of these events may be found in Josephus, and in the Book of Maccabees; the latter Book was contained in King James' Bible—that authorised to be used in Great Britain, in the beginning of this century. It discovered too much truth for the advanced civilization of the period, and like the burning of witches was set aside as dangerous for the Church. *It contains the key to Daniel, as Daniel does to most of the other prophecies, and especially to the first three gospels, without which they cannot be understood. These things it is my intention to explain. Before doing so, I wish to inform my readers that the translators of the Bible, in many instances, in order to blind their readers and to destroy the connection, have divided its writings into chapters and paragraphs, so as to conceal the meaning of the text. I shall therefore take little or no notice of these divisions in my quotations, as they do not exist in the originals, and prevent the intention of the writers from being understood, while they deceive the readers.*

I now wish particularly to direct my reader's attention to the character of the Little Horn, as it will assist him to trace the connection throughout Daniel's prophecy.

In his vision, Daniel saw God represented as "the Ancient of Days," sitting in judgment upon the Little Horn "till the thrones were cast down," and the Beast was slain. The fourth Beast (the Little Horn, Antiochus Epiphanus), who having conquered the other three divisions of Alexander's empire, resuscitated the fourth Beast, having cast the thrones of the rest down, he ruled over the whole Eastern empire, till "because of the great words which he, the Horn, spake, the Beast was slain and his body destroyed and given to the burning flame. When one like the Son of Man came with the clouds of heaven," evidently intended to represent the advent of the Jewish Messiah. This passage is applied to Jesus in the New Testament. I wish also to call my reader's attention to the following words:—"I beheld the same Horn made war with the saints, and prevailed against them until the Ancient of days came, and judgment was given to the Saints of the Most High, and the time came the Saints possessed the kingdom."§

Here we have again the period of the arrival of Messiah distinctly indicated. 1st, It was to take place at the fall of the little Horn. 2nd, At the destruction of the Jews. 3rd, He would come to deliver and to gather them.

Next comes the important question—*To whom does this Little Horn refer?* The interpretation of the prophecy was thus given to Daniel:—"These Great Beasts which are four, are four kings which shall arise out of the earth;" "the ten horns out of the fourth kingdom are ten

kings which shall arise, and another shall arise after them and subdue three kings," as we have shown, was fulfilled in Antiochus Epiphanus. For further information concerning the Little Horn we require to go to the eighth chapter, which commences with the description of a fight between a two-horned ram and a he-goat, representing the kingdoms of Medea and Persia, and of Greece—the former of which was overthrown and stamped upon by the goat—Alexander the Great. || Having a great horn between his eyes waxed exceeding great, and when it was strong the great horn was broken, and four notable ones came up towards the four winds." Out of one of these, we are informed, "came forth the Little Horn" before referred to, and subdued three of the others; and according to the Septuagint "trampled on them. And this shall be until the Chief Captain shall have delivered the Captivity."¶ "By him shall the daily sacrifice be taken away, and the place of his sanctuary cast down." The following is the interpretation given to Daniel:—"The ram thou sawest having two horns are the kings of Medea and Persia, and the rough goat is the King of Grecia; the great horn between his eyes, the first king (Alexander). Now that being broken where as four stood up out of the nation." *And in the latter time of their kingdom, when the transgressors are come to the full, a king of a fierce countenance and understanding dark sentences, shall stand up (the Little Horn), his power shall be mighty, and he shall destroy wonderfully, and prosper, and practice, and shall destroy the mighty and the holy people" (the Jews), into whose hands they were given for three and a-half years, or 2,300 evenings and mornings, and the place of the sanctuary was cast down.* This leaves us no room to doubt, especially if we refer to the Book of Maccabees or Josephus, that Antiochus Epiphanus was intended, under the name of the Little Horn, who "polluted the sanctuary," cast down a portion of it to the ground, placed "the transgressions of desolation," offered swine's flesh to other gods "on an altar built upon God's altar in the temple," and who, we are told, "stood up against the Prince of Princes,** but shall be broken without hands."

There can be no doubt but that Judas Maccabees is referred to in this chapter as the Chief Captain, and the Prince of Princes. He was literally the Messiah, or anointed King of Jerusalem at that time, and the leader of the Jews in the battlefield, while he was also a priest. He appeared just when "the sceptre had departed from Judah, and a lawgiver from between his feet," as I will hereafter show. He sat upon the throne of David, that of Jerusalem, †† and appeared just before the fall of the Little Horn. He fought against Antiochus Epiphanus. "The gathering of the people were to him." He retook Jerusalem, repaired the temple, rebuilt the altar, and restored the daily sacrifice, redeemed Judah and Israel from captivity, and re-established what is in the scriptures represented as the Kingdom of God, that of the Jews, though the prediction said to be spoken concerning its spread did not come to pass.

The same kingdom of heaven is evidently referred to in the second, and in the seventh chapter of Daniel.

In the seventh chapter the kingdoms of Medea and Persia, and of Greece, are all referred to, as also that of the Little Horn, and one like the Son of Man coming in the clouds of heaven, the Messiah.

In the eighth the same kingdoms are referred to, the same little horn, and "the Prince of Princes" had arrived, and the Beast, the Little Horn, "was slain," broken without hand; but nothing more is said about the coming of the Ancient of Days, or of the Universal Kingdom being established by the Saints of the Most High; on the contrary it all ends with "a time of trouble, such as never was since there was a nation, even to the same time."†† And these Saints of the Most High instead of possessing "the kingdom for ever" for many hundred years have possessed no kingdom at all.

(To be continued.)

* Dan. vii., 20.

† Dan. viii., 9.

‡ Dan. vii., 22.

§ Dan. viii., 21, 22.

|| Dan. viii., 20, 21.

¶ Dan. viii., 11, 12.

** Dan. viii., 25.

†† Jer. xxii., 4.

†† Dan. xii., 1.

THE LYCEUM LEADER.

FOR a considerable time past the want of a sufficient number of guide books in the Melbourne Progressive Lyceum has been severely felt, one book often having to do duty for half-a-dozen pupils. An effort was made to get an abridged edition published some twelve months since, but it was found that the probable circulation would not near cover the cost of production, and no funds being available, the matter was allowed to pass. The present energetic conductor, however, determined on entering his second term of office, to make the publication of a new guide a feature of the session, and commenced an active canvass for subscriptions in aid; the responses being encouraging, he went heartily to work in the compilation, and the book which was used in the Lyceum for the first time last Sunday is the result of his energy, industry, and ability. The old guide was an excellent book and answered its purpose well, but had some notable deficiencies—nothing in the lessons indicating the objects of the Lyceum—the nature of Spiritualism, or the Philosophy of Death. These have all been supplied, together with appropriate responsive sentences on Prayer, Duties, Reform, Liberty Equality and Fraternity, and several other subjects, composed by Mr. Deakin. Philosophers, poets, and reformers of all ages and countries, have been drawn upon for contributions, and the Talmud, Koran and Bible have been tapped to fill the book making it truly cosmopolitan. The music, calisthenic instruction, constitution, and some minor matters have been necessarily eliminated to bring the book within the reach of all the children, as it is desired that each should possess one.

As a compendium of excellent songs, poetry, moral sentences and aphorisms, it will be found an excellent book for family or circle use: for this purpose we strongly recommend it to our readers. The price, stitched in strong wrapper, is 2s., or bound, with gilt letter, 4s. 6d. They will be on sale at the Lyceum on Sunday mornings, or may be obtained at the office of this paper.

"WILLING WORK."

WE omitted to acknowledge in our last the receipt of the first number of a periodical entitled "Willing Work," published apparently under the auspices of Mr. Varley's committee, and devoted principally to reports of his doings and sayings here. We presume the paper was sent to us for review rather than with any hopes of converting us. If the latter was intended, it has failed, and the only use we can make of it is to briefly review it for the benefit of our readers, or some of their evangelistic friends.

The leading article is amusing, but not complimentary to the attendants of Mr. V.'s lectures. "Surely," says the editor, "the wicked one himself must begin to wonder at the crowds of his followers who daily flock to hear," &c. We should rather think he would. We fancy the "Old Gentleman" leaning against one of the tree guards in Collins-street, and pondering over the gullibility of the crowds who flock to receive and swallow, without examination, the gilded but unwholesome pill which Mr. Varley has always ready for them. "Jesus is being exalted!" says the scribe. He must be in a very inferior state to what we imagine if the Town-hall proceedings tend to his exaltation. Could the cloudy emanations of the audience, by any possibility, reach his Celestial sphere, he would look with pity and sadness on the scene. He, who taught the superiority of practical to theoretical religion might well feel sad and indignant at the prostitution of his teachings by those who profess to be his followers. Hear what this so-called teacher of the gospel says:—"God does not ask men to reform. You may get the drunkard to be a sober man, the thief to be honest, the liar to be truthful. You may go on piling up all the changes man is capable of in himself, yet he is no nearer the Kingdom of God than before." Does he dare to present this as Christ's teachings? He would leave his hearers to infer so, but in the depths of his own soul (if he ever examines it) he would read, "It

is a lie." God, the all-wise, all loving, beneficent Father, who dispenses his bounties equally to all his children, not to desire the reform of the erring ones! or to make their salvation and happiness dependant upon their passing through one particular gate! Out upon such God dishonouring nonsense; it is debasing and soul destroying.

On a par with the prose is the poetry (?) which appears on page 4, of which the following is a specimen:—

Thy blood for me was spilt.
Jesus says, Yes.
To cancel all my guilt.
Jesus says, Yes.
This is my only plea,
Jesus has died for me,
It sets me wholly free.
Jesus says, Yes.

As the complaisant Jesus keeps saying yes all through the piece, the refrain becomes somewhat monotonous to those who are not used to it.

The only redeeming feature in the paper is an account of a "Flower Sermon" given by the Rev. W. Allen, of Maryborough, at the Collins-street Congregational Church. It is quite refreshing to meet with this half column on page 7. It is the grain of wheat among the bushel of chaff, tares, and poisonous weeds, and we wonder however it got there.

THE ONLY HOPE.*

WE have received from the author copies of a work bearing the above caption. The title however does not indicate the nature of the book, but is derived from an institution in the spirit world, in which the spirit-brother of the author had graduated; his "Message from the Inner-life," descriptive of the curriculum of the institution, and his experiences therein, forming the principal section of the work. Mr. Wright, who appears to be a natural somnambulist, was one of the earliest investigators of Spiritualism, having visited the "Fox" girls in 1848, the result of which added to manifestations occurring under his own roof fully convinced him of the spiritual origin of the phenomena. Although the author rationalizes on the peculiar mind-bias of Swedenborg, and A. J. Davis, and attributes many erroneous ideas in their writing to this cause, he in turn exhibits the same bias in his idea of the necessity of earth-born spirits being limited to the earth's atmosphere. The Message from the Inner-life is decidedly the most interesting part of the book, reminding us somewhat of James Victor Wilson's communication to A. J. Davis, though the spiritual names of things and places, whilst more numerous, are not so euphonic to our mind as those given by J. V. W. Nevertheless, as an illustration of a phase of life in Spirit-land, and the method and objects of education, it is well worthy of perusal.

PROFESSOR A. R. WALLACE'S REVIEW OF DR. CARPENTER'S WORK ON SPIRITUALISM.

(From the *Quarterly Journal of Science*.)

MESMERISM, SPIRITUALISM, &c., HISTORICALLY AND SCIENTIFICALLY CONSIDERED. Being two lectures delivered at the London Institution, with preface and appendix. By William B. Carpenter, C.B., M.D., F.R.S., &c., &c. London: Longmans, Green and Co., 1877.

THE two lectures which Dr. Carpenter gave last year at the London Institution were generally reported by the press and led to some controversy. They were then published in *Fraser's Magazine*; and they are now re-published with what are considered to be *pieces justificatives* in an appendix. We may therefore fairly assume that the author has here said his best on the subject—that he has carefully considered his facts and his arguments—and that he can give, in his own opinion at least, good reason for omitting to notice certain matters which seem essential to a fair and impartial review of the whole question.

* "The Only Hope;" or, Time Reveals All: by Marcus R. K. Wright, author of "Confucius," "The Masterion," &c.

Dr. Carpenter enjoys the great advantage, which he well knows how to profit by, of being on the popular side, and of having been long before the public as an expounder of popular and educational science. Everything he writes is widely read; and his reiterated assurances that nobody's opinion and nobody's evidence on this particular subject is of the least value unless they have had a certain *special early training* (of which, it is pretty generally understood, Dr. Carpenter is one of the few living representatives) have convinced many people that what he tells them must be true and should therefore settle the whole matter. He has another advantage in the immense extent and complexity of the subject and the widely scattered and controversial nature of its literature. By ranging over this wide field and picking here and there a fact to support his views and a statement to damage his opponents, Dr. Carpenter has rendered it almost impossible to answer him on every point, without an amount of detail and research that would be repulsive to ordinary readers. It is necessary, therefore, to confine ourselves to the more important questions, where the facts are tolerably accessible and the matter can be brought to a definite issue; though, if space permitted, there is hardly a page of the book in which we should not find expressions calling for strong animadversion, as, for example, the unfounded and totally false general assertion at p. 6, that "believers in spiritualism make it a reproach against men of science that they entertain a prepossession in favor of the ascertained and universally admitted laws of nature." Vague general assertions of this kind, without a particle of proof offered or which can be offered, are alone sufficient to destroy the judicial or scientific claims of the work; but we have no intention of wasting space in further comment upon them.

Dr. Carpenter lays especial stress on his character of historian and man of science in relation to this enquiry. He parades this assumption in his title page and at the very commencement of his preface. He claims therefore to review the case as a judge, giving full weight to the evidence on both sides, and pronouncing an impartial and well-considered judgment. He may, indeed, believe that he has thus acted—for dominant ideas are very powerful—but any one tolerably acquainted with the literature and history of these subjects for the last thirty years, will most assuredly look upon this book as the work of an advocate rather than of a judge. In place of the impartial summary of the historian he will find the one-sided narrative of the partisan; and, instead of the careful weighing of fact and experiment characteristic of the man of science, he will find loose and inaccurate statements, and negative results set up as conclusive against positive evidence. We will now proceed to demonstrate the truth of this grave accusation, and shall in every case refer to the authorities by means of which our statements can be tested.

The first example of Dr. Carpenter's "historical" mode of treating his subject which we shall adduce, is his account (pp. 13 to 15) of the rise of mesmerism in this country owing to the successful performance of many surgical operations without pain during the mesmeric trance. Dr. Carpenter writes of this not only as an admitted fact, but (so far as any word in his pages shows), as a fact which was admitted from the first, and which never went through that ordeal of denial, misrepresentation, and abuse by medical men and physiologists that other phenomena are still undergoing from a similar class of men. Yet Dr. Carpenter was in the thick of the fight and must know all about it. He must know that the greatest surgical and physiological authorities of that day—Sir Benjamin Brodie and Dr. Marshall Hall—opposed it with all the weight of their influence, accused the patients of imposture, or asserted that they might be "naturally insensible to pain," and spoke of the experiments of Dr. Elliotson and others as "trumpery," and as "polluting the temple of science." He must know, too, that Dr. Marshall Hall professed to demonstrate "physiologically" that the patients were impostors, because certain reflex-actions of the limbs which he declared ought to have occurred during the operations did not occur. The medical periodicals of the day were full of this, and a good summary may be found in Dr. Elliotson's "Surgical Operations without Pain, &c.," London, 1843. Dr. Carpenter tells us how his friends, Dr. Noble and Sir John Forbes, in 1845, accepted and wrote in favour of the reality of the facts; but it was hardly "historical" to tell

us this as the whole truth, when, for several years previously, the most violent controversy, abuse, and ever persecution, had raged on this very matter. Great physiological authorities were egregiously in the wrong then, and the natural inference to those who know the facts is, that other physiological authorities who now deny equally well attested facts may be no more infallible than their predecessors.

Dr. Carpenter persistently denies that there is any adequate evidence of the personal influence of the mesmeriser on the patient independent of the patient's knowledge and expectation, and he believes himself to be very strong in the cases he adduces, in which this power has been tested and failed. But he quite ignores the fact that all who have ever investigated the higher phases of mesmerism—such as influence at a distance, community of sensation, transference of the senses, or true clairvoyance—agree in maintaining that these phenomena are very uncertain, depending greatly on the state of body and mind of the patient, who is exceedingly susceptible to mental impressions, the presence of strangers, fatigue, or any unusual conditions. Failures continually occur, even when the mesmeriser and patient are alone or when only intimate friends are present; how, then, can the negative fact of a failure before strangers and antagonists prove anything? Dr. Carpenter also occupies his readers' attention with accounts of hearsay stories which have turned out exaggerated or incorrect, and lays great stress on the "disposition to overlook sources of fallacy," and to be "imposed on by cunning cheats" which this shows. This may be admitted; but it evidently has no bearing on well-authenticated and carefully observed facts, perfectly known to every student of the subject. Our author maintains, however, that such facts do not exist, and that "the evidence for these higher marvels has invariably broken down when submitted to the searching tests of trained experts." Here the question arises, who are "trained experts?" Dr. Carpenter would maintain that only sceptical medical men and professed conjurors deserve that epithet, however ignorant they may be of all the conditions requisite for the study of these delicate and fluctuating phenomena of the nervous system. But we, on the contrary would only give that name to enquirers who have experimented for months or years on this very subject, and are thoroughly acquainted with all its difficulties. When such men are also physiologists it is hardly consistent with the historical and scientific method of enquiry to pass their evidence by in silence. I have already called Dr. Carpenter's attention to the case of the lady residing in Professor Gregory's own house, who was mesmerised at several streets distance by Mr. Lewis without her knowledge or expectation. This is a piece of direct evidence of a very satisfactory kind, and outweighs a very large quantity of negative evidence; but no mention is made of it except the following utterly unjustifiable remark:—"His (Mr. Lewis's) utter failure under the scrutiny of sceptical enquirers, obviously discredits all his previous statements, except to such as (like Mr. A. R. Wallace, who has recently expressed his full faith in Mr. Lewis's self-asserted powers) are ready to accept without question the slenderest evidence of the greatest marvels." ("Mesmerism, Spiritualism, &c.," p. 24.) Now will it be believed that this statement, that I "place full faith in Mr. Lewis's self-asserted powers," has not even the shadow of a foundation. I know nothing of Mr. Lewis or of his powers, self-asserted or otherwise, but what I gain from Prof. Gregory's account of them; and in my letter to the "Daily News," immediately after the delivery of Dr. Carpenter's lectures, I referred to this account I certainly have "full faith" in Professor Gregory's very careful narrative of a fact entirely within his own knowledge. This may be "the slenderest evidence" to Dr. Carpenter, but slender or not he chooses to evade it, and endeavours to make the public believe that I and others accept the unsupported assertions of an unknown man. It is impossible adequately to characterise such reckless accusations as this without using language which I should not wish to use. Let us pass on, therefore, to the evidence which Dr. Carpenter declared to be fitly described as "the slenderest." M. Dupotet, at the Hotel de Dieu, in Paris, put a patient to sleep when behind a partition, in the presence of M. Husson and M. Recamier the latter a complete sceptic. M. Recamier expressed a doubt that the circumstances might produce expectation in the patient, and

himself proposed an experiment the next day, in which all the same conditions should be observed, except that M. Dupotet should not come at all till half an hour later. He anticipated that the "expectation" would be still stronger the second time than at first, and that the patient would be mesmerised. But the result was quite the reverse. Notwithstanding every minute detail was repeated as on the previous day when the operator was in the next room, the patient showed no signs whatever of sleep either natural or somnambulant (Teste's "Animal Magnetism," Spillan's Translation, p. 159). The Commission appointed by the Académie, Royal de Médecine in 1826, sat for five years and investigated the whole subject of animal magnetism. It was wholly composed of medical men, and in their elaborate report, after giving numerous cases, the following is one of their conclusions:—

"14 We are satisfied that it (magnetic sleep) has been excited under circumstances where those magnetised could not see, and were entirely ignorant of the means employed to occasion it."

These were surely "trained experts;" yet they declare themselves satisfied of that, the evidence for which Dr. Carpenter says has always broken down when tested.

Baron Reichenbach's researches are next discussed, and are coolly dismissed with the remark that "it at once became apparent to experienced physicians, that the whole phenomena were subjective, and that 'sensitives' like Von Reichenbach's can feel, see, or smell anything they were led to believe they *would* feel, see, or smell." His evidence for this is, that Mr. Braid could make his subjects do so, and that Dr. Carpenter had seen him do it. One of them, for instance,—an intellectual and able Manchester gentleman,—"could be brought to see flames issuing from the poles of a magnet of any form or colour that Mr Braid chose to name." All this belongs to the mere rudiments of mesmerism and is known to every operator. Two things, however, are essential—the patient or sensitive must be, or have been, mesmerised, or electro-biologised as it is commonly called, and the *suggestion* must be actually made. Given these two conditions and no doubt twenty persons may be made to declare that they see green flames issuing from the operator's mouth; but no single case has been adduced of persons in ordinary health, not subject to any operation of mesmerism, &c., being all caused to see this or any other thing in agreement, by being merely brought into a dark room and asked to describe accurately what they saw. Yet this is what Von Reichenbach did, and much more. For, in order to confirm the evidence of the "sensitives" first experimented on, he invited a large number of his friends and other persons in Vienna to come to his dark room, and the result was that about *sixty persons* of various ages and conditions saw and described exactly the same phenomena. Among these were a number of literary, official, and scientific men and their families, persons of a status fully equal to that of Dr. Carpenter and the Fellows of the Royal Society—such as Dr. Nied, a physician; Professor Endlicher, director of the Imperial Botanic Garden; Chevalier Hubert von Rainer, barrister; Mr. Karl Schuh, physicist; Dr. Ragsky, Professor of Chemistry; Mr. Franz Kollar, and Dr. Diesing, Curators in the Imperial Natural History Museum, and many others. There was also an artist, Mr. Gustav Anschütz, who could see the flames, and drew them in their various forms and combinations. Does Dr. Carpenter really ask his readers to believe that his explanation applies to these gentlemen? That they all quietly submitted to be told *what* they were to see, submissively *said* they saw it, and allowed the fact to be published at the time, without a word of protest on their part from that day to this? But a little examination of the reports of their evidence shows that they did not follow each other like a flock of sheep, but that each had an individuality of perceptive power, some seeing one kind of flame better than another; while the variety of combinations of magnets submitted to them, rendered anything like suggestion as to what they were to see quite impossible, unless it were a deliberate and wilful imposture on the part of Baron von Reichenbach.

But again, Dr. Carpenter objects to the want of tests, and especially his pet test of using an electro-magnet, and not letting the patients know whether the electric circuit which "makes" and "unmakes" the magnet was complete or broken. How far this

test, had it been applied, would have satisfied the objector, may be imagined from his entirely ignoring all the tests, many of them at least as good, which were actually applied. The following are a few of these:—Test 1. Von Reichenbach arranged with a friend to stand in another room with a stone wall between him and the patient's bed, holding a powerful magnet, the armature of which was to be closed or opened at a given signal. The patient detected, on every occasion, whether the magnet was opened or closed. Test 2. M. Baumgartner, a professor of physics, after seeing the effects of magnets on patients, took from his pocket what he said was one of his most powerful magnets, to try its effects. The patient, to Von Reichenbach's astonishment, declared she found this magnet on the contrary very weak, and its action on her hardly more perceptible than a piece of iron. M. Baumgartner then explained that his magnet, though originally very powerful, had been as completely as possible deprived of its magnetism, and that he had brought it as a test. Here was *suggestion* and *expectation* in full force, yet it did not in the least affect the patient. (For these two tests see "Ashburner's Translation of Reichenbach," pp. 39, 40.) Test 3. A large crystal (placed in a new position before each patient was brought into the dark room) was always at once detected by means of its light, yellower and redder than that from magnets (*loc. cit.*, p. 86). Test 4. A patient confined in a darkened passage held a wire which communicated with a room in which experiments were made on plates connected with this wire. As these plates were exposed to sunlight or shade, the patient described corresponding changes in the luminous appearances of the end of the wire (*loc. cit.* p. 147). Test 5. The light from magnets, &c., was thrown on a screen by a lens, so that the image could be instantly and noiselessly changed in size and position at pleasure. Twelve patients, eight of them healthy and new to the enquiry, saw the image, and described its alteration of size and position as the lens or screen was shifted in the dark (*loc. cit.* p. 585.) Dr. Carpenter's only reply to all this is, that "Baron Reichenbach's researches upon 'Odyle' were discredited a quarter of a century ago, alike by the united voice of scientific opinion in his own country, and by that of the medical profession here." Even if this were the fact, it would have nothing to do with the matter, which is one of experiment and evidence, not of the belief or disbelief of certain prejudiced persons, since to *discredit* is not to *disprove*. The painless operations in mesmeric sleep were "discredited" by the highest medical authorities in this country, and yet they were true. But Dr. Elliotson, Dr. Ashburner, and others, accepted Reichenbach's discoveries; and some of the Vienna physicians even, after seeing the experiments with persons "whose honor, truthfulness, and impartiality they could vouch for," also accepted them as proved.

The facts of the luminosity of magnets was also independently established by Dr. Charpignon, who, in his "Physiologie, Médecine, et Métaphysique du Magnétisme," published in 1845—the very same year in which the account of Von Reichenbach's observations first appeared—says: "Having placed before the somnambulists four small bars of iron, one of which was magnetised by the loadstone, they could always distinguish this one from the others, from its two ends being enveloped in a brilliant vapour. The light was more brilliant at one end (the north pole) than at the other. I could never deceive them; they always recognised the nature of the poles, although when in their normal state they were in complete ignorance of the subject." Surely here is a wonderful confirmation. One observer in France and another in Germany make the same observation about the same time, and quite independently; and even the detail of the north pole being the more brilliant agrees with the statement of Reichenbach's sensitives (Ashburner's Trans., p. 20).

Our readers can now judge how far the histrionic and scientific method has been followed in Dr. Carpenter's treatment of the researches of Von Reichenbach, not one of the essential facts here stated (and there are hundreds like them) being so much as alluded to, while "suggestion," "expectation," and "imposture," are offered as fully explaining everything. We cannot devote much time to the less important branches of the subject, but it is necessary to show that in *every case* Dr. Carpenter mis-states facts

and sets negative above positive evidence. Thus as to the magnetometer* and odometer of Mr Rutter and Dr. Mayo, all the effects are imputed to expectation and unconscious muscular action, and we have this positive statement: "It was found that the constancy of the vibrations depended entirely upon the operator's watching their direction, and, further, that when such a change was made *without the operator's knowledge* in the conditions of the experiment, as *ought*, theoretically, to alter the direction of the oscillations, no such alteration took place." Yet Mr. Rutter clearly states—1. That the instrument can be affected through the hand of a *third* person with exactly the same result (Rutter's "Human Electricity," App., p. 54). 2. That the instrument is affected by a crystal on a *detached stand* brought close to the instrument, but without contact (*loc. cit.*, p. 151). 3. That many persons, however "expectant" and anxious to succeed, have no power to move the instrument. 4. That substances *unknown to the operator*, and even when held by a third party caused correct indications, and that an attempt to deceive by using a substance under a wrong name was detected by the movements of the instrument (*loc. cit.*, Appendix, p. lvi.). Here then Mr. Rutter's positive testimony is altogether ignored, while the negative results of another person are set forth as conclusive. Next we have the evidence for the divining-rod similarly treated. Dr. Mayo is quoted as supporting the view that the rod moved in accordance with the "expectations" of the operator, but on the preceding page of Dr. Mayo's work, other cases are given in which there was no expectation; and the fact that Dr. Mayo was well aware of this source of error, and was a physiologist and physician of high rank, entitles his opinion as to the reality of the action in other cases to great weight. Again, we have the testimony of Dr. Hutton who saw the Hon. Lady Milbanke use the divining-rod on Woolwich Common, and who declares that it turned where he knew there was water, and that in other places where he believed there was none it did not turn: that the lady's hands were closely watched, and that no motion of the fingers or hands could be detected, yet the rod turned so strongly and persistently that it became broken. No other person present could voluntarily or involuntarily cause the rod to turn in a similar way (Hutton's "Mathematical Recreations," Ed. 1840, p. 711). The evidence on this subject is most voluminous, but we have adduced sufficient to show that Dr. Carpenter's supposed demonstration does not account for all the facts.

We now come to the very interesting and important subject of clairvoyance, which Dr. Carpenter introduces with a great deal of irrelevant matter calculated to prejudge the question. Thus, he tells his readers that "there are at the present time numbers of educated men and women who have so completely surrendered their 'common sense' to a dominant prepossession as to maintain that any such monstrous fiction (as of a person being carried through the air in an hour from Edinburgh to London) ought to be believed, even upon the evidence of a single witness, if that witness be one upon whose testimony we should rely in the ordinary affairs of life!" He offers no proof of this statement, and we venture to say he can offer none, and it is only another example of that complete misrepresentation of the opinions of his opponents with which this book abounds. At page 71, however, we enter upon the subject itself, and at once encounter one of those curious examples of ignorance (or suppression of evidence) for which Dr. Carpenter is so remarkable in his treatment of this subject. We have been already told (p. 11) of the French Scientific Commission which about a hundred years ago investigated the pretensions of Mesmer, and decided, as might have been anticipated, against him. Now, we have the statement that "it was by the French Academy of Medicine, in which the mesmeric state had been previously discussed with reference to the performance of surgical operations, that this new and more extraordinary claim (*clairvoyance*) was first carefully sifted, in consequence of the offer made in 1837 by M. Burdin of a prize of 3000 francs to anyone who should be found capable of reading through opaque substances." The result was negative. No clairvoyant succeeded under the con-

ditions imposed. The reader unaccustomed to Dr. Carpenter's historical method would naturally suppose this statement to be correct, and that *clairvoyance* was first carefully sifted in France after 1837, though he might well doubt, if offering a prize for reading under rigid conditions was an adequate means of sifting a faculty so eminently variable, uncertain, and delicate as *clairvoyance* is admitted to be. What, then, will be his astonishment to find that this same "Académie Royal de Médecine" had appointed a commission of eleven members in 1826, who inquired into the whole subject of mesmerism for *five years*, and in 1831 reported in full, and *in favour* of the reality of almost all the alleged phenomena, *including clairvoyance*. Of the eleven members, nine attended the meetings and experiments, and all nine signed the report, which was therefore unanimous. This report, being full and elaborate, and the result of personal examination and experiment by medical men—the very "trained and sceptical experts," who are maintained by Dr. Carpenter to be the only adequate judges—is wholly ignored by him. In this report we find among the conclusions—"24. We have seen two somnambulists distinguish with their eyes shut objects placed before them: name cards, read books, writing, &c. This phenomenon took place even when the opening of the eyelids was accurately closed by means of the fingers."* Is it not strange that the "historian" of mesmerism, &c., should be totally ignorant of the existence of this report, which is referred to in almost every work on the subject? Yet he must be thus ignorant or he could never say, as he does in the very same page quoted above (p. 71), "that in every instance (so far as I am aware) in which a thorough investigation has been made into those 'higher phenomena' of mesmerism, the supposed proof has completely failed." It cannot be said that investigation by nine medical men carried on for five years with every means of observation and experiment, and elaborately reported on, was not "thorough," whence it follows that Dr. Carpenter must be ignorant of it, and our readers can draw their own inference as to the value of his opinion, and the dependence to be placed on his scientific and historical treatment of this subject.

More than twenty-five pages of the book are occupied with more or less detailed accounts of the failures and alleged exposures of clairvoyants, while not a single case is given of a clairvoyant having stood the test of rigid examination by a committee, or by medical or other experts, and the implication is that none such are to be found. But every enquirer knows that *clairvoyance* is a most delicate and uncertain phenomenon, never to be certainly calculated on, and this is repeatedly stated in the works of Lee, Gregory, Teste, Deleuze, and others. How, then, can any number of individual failures affect the question of the reality of the comparatively rare successes. As well deny that any rifleman ever hit the bull's eye at 1000 yards, because none can be sure of hitting it always, and at a moment's notice. Several pages are devoted to the failure of Alexis and Adolphe Didier under test conditions in England, ending with the sneering remark, "Nothing, so far as I am aware, has ever since been heard of this *par nobile fratrum*." Would it (to use an established formula) surprise Dr. Carpenter to hear that these gentlemen remained in England a considerable time after the date he alludes to, that they have ever since retained their power and reputation, and that both still practise successfully medical clairvoyance, the one in London, and the other in Paris? To balance the few cases of failure by Alexis, Dr. Lee has given his personal observations of ten times as many successes, some of them of the most startling kind ("Animal Magnetism," pp. 255, 277). We can only find room here for two independent and complete tests. The first is given by Sergeant Cox as witnessed by himself. A party of experts was planned to test Alexis. A word was written by a friend in a distant town and enclosed in an envelope, *without any of the party knowing what the word was*. This envelope was enclosed successively in six others of thick brown paper, each sealed. This packet was handed to Alexis, who placed it on his forehead, and in three minutes and a half wrote the contents correctly, imitating the very handwriting. ("What am I," vol. ii., p. 167). Now unless this statement by Sergeant Cox is absolutely false, a thousand failures cannot outweigh it. But we have, if possible, better evidence than this; and Dr. Carpenter knows it, because I called his attention to it in the "Daily News." Yet he makes no allusion to it. I refer to the testimony of Robert Houdin, the greatest of modern conjurors, whose exploits are quoted by Dr. Carpenter, when they

*The magnetometer is a delicate pendulum which, when its support is touched by certain persons, vibrates in a definite direction, the direction changing or the motion suddenly stopping when different substances are touched at the same time by the operator.

*Archives Generales de Médecine, vol. xx.; also in LEE'S Animal Magnetism, pp. 13 to 29.

serve his purpose (pp. 76, 111). He was an absolute master of card-tricks, and knew all their possibilities. He was asked by the Marquis de Mirville to visit Alexis, which he did twice. He took his own new cards, dealt them himself, but Alexis named them as they lay on the table, and even named the trump before it was turned up. This was repeated several times, and Houdin declared that neither chance nor skill could produce such wonderful results. He then took a book from his pocket and asked Alexis to read something eight pages beyond where it was opened at a specified level. Alexis pricked the place with a pin, and read four words, which were found at the place pricked nine pages on. He then told Houdin numerous details as to his son, in some of which Houdin tried to deceive him, but in vain; and when it was over Houdin declared it "stupefying," and the next day signed a declaration that the report of what took place was correct, adding "the more I reflect upon them the more impossible do I find it to class them among the tricks which are the object of my art." The two letters of Robert Houdin were published at the time (May, 1847) in "Le Siècle," and have since appeared in many works, among others in Dr. Lee's "Animal Magnetism" (pp. 163 and 231).

One of the supposed exposures made much of by Dr. Carpenter is that of Dr. Hewes's "Jack," which is suggestive as showing the complete ignorance of many experimenters thirty years ago as to the essential conditions of the manifestation of so delicate and abnormal a faculty as clairvoyance, ignorance shared in by believers and sceptics alike. According to Dr. Carpenter (whose account he informs us is taken from an article by Dr. Noble in the "British and Foreign Medical Review" of April, 1845), Jack's eyes were "bound down by surgeons with strips of adhesive plaster, over which were folds of leather, again kept in place by other plasters." Jack then read off, *without the least hesitation*, everything that was presented to him. But a young Manchester surgeon had his eyes done up in a similar manner, and, by *working the muscles of his face till he had loosened the plasters*, was enabled to read by *looking upwards*. The conclusion was immediately jumped at that this was the way Jack did it, although no *working of the muscles of the face* had been observed, and no *looking upwards* described. Instead, however, of repeating the experiment under the same conditions, but more watchfully, it was proposed that the *entire eyes should be covered up with a thick coating of shoe-maker's wax!* The boy objected and resisted, and it was put on by force; and then, the clairvoyant powers being annihilated, as might have been anticipated, there was great glorification among the sceptics, and Dr. Carpenter indulges himself in a joke, telling us that Jack now "plainly saw, even with his eyes shut, that his little game was up." To anyone who considers this case, even as related by Dr. Carpenter, it will be evident that the boy was a genuine clairvoyant. Adhesive plaster properly applied by a medical man on a passive subject, is not to be loosened by imperceptible working of the muscles, and it is too great a demand upon our credulity to ask us to believe that this occurred undetected by the acute medical sceptics watching the whole procedure. We have, however, fortunately, another case to refer to, in which this very test was carried out to its proper conclusion by examining the state of the plaster *after the clairvoyance*, when the alleged looseness could be instantly detected. A clairvoyant boy at Plymouth was submitted to the examination of a sceptical committee, who appear to have done their work very thoroughly. First his eyes were examined, and it was found that the balls were so turned up that even were the eyelids a little apart, ordinary vision was impossible.* Then he was closely watched, and while the eyelids were seen to be perfectly closed, he read easily. Then adhesive plaster was applied, carefully warmed, in three layers, and it was watched to see that the adhesion was perfect all round the edges. Again the boy read what was presented to him, sometimes easily, sometimes with difficulty. At the end of the experiment the plaster was taken off strip by strip by the committee, and it was found to be perfectly secure, and the eyelids so completely glued together that it was a work of some difficulty to get them open again. This case is recorded, with the names of the committee in the "Zoist," vol. iv., pp. 84-88; and I call the reader's attention to the *completeness* of the test here, and its demonstration of the reality of clairvoyance, as compared with the loose experiment and hasty jumping-to-a-conclusion in the case which Dr. Carpenter thinks alone worthy of record.

Dr. Carpenter next comes to the work of Professor Gregory ("Letters on Animal Magnetism,") and devotes several pages to assertions as to the professor's "credulity," the "reprehensible facility" with which he accepted Major Buckley's statements, the "entire absence of detail" as to "precautions against tricks," and his utter failure to find a clairvoyant to obtain Sir James Simpson's bank-note. "And yet," he says, referring to myself, "there are even now, men of high scientific distinction, who adduce Professor Gregory's testimony on this subject as unimpeachable!" Readers who have accompanied me so far, will at least hesitate to accept Dr. Carpenter's dictum on this point, till they have heard what can be said on the other side. To give full details would occupy far too much space, I must therefore refer my readers to Professor Gregory's book for some cases, and give merely a brief outline of others. At page 394 (Case 29) is given in detail a most remarkable test case, in which Professor Gregory sent some hand-writing from Edinburgh to Dr. Haddock's clairvoyant at Bolton; who gave in return a minute description of the writer, her appearance, dress, house, illness, medical treatment, &c. At page 401 another test of the same kind is described. At page 403 a number of such cases are summarised, and one very completely given in detail. At page 423 is an account of a clairvoyant boy at the house of Dr.

Schmitz, Rector of the High School at Edinburgh. This boy described Professor Gregory's house accurately, and the persons at that time in the dining-room (afterwards ascertained to be correct). As a further test Dr. Schmitz was asked to go into another room with his son and do anything he liked. The boy then described their motions, their jumping about, the son going out and coming in again, and the doctor beating his son with a roll of paper. When Dr. Schmitz returned, Professor Gregory repeated all the boy had said, which the doctor, much astonished, declared to be correct in every particular. At page 455 (Case 42) is an account of another clairvoyant, a mechanic, who described Professor Gregory's house in detail, and saw a lady sitting in a particular chair in the drawing-room reading a new book. On returning home the professor found that Mrs Gregory had, at the time been sitting in that particular chair, which she hardly ever was accustomed to use, and was reading a new book which had been sent to her just before, but of which the professor knew nothing. At page 405 is a most remarkable case of the recovery of a stolen watch and the detection of the thief in London by Dr. Haddock's clairvoyant at Bolton. The letters all passed through Sir Walter C. Trevelyan, who showed them to Professor Gregory. At page 407 are the particulars of the extraordinary discovery of the locality of travellers by means of their hand-writing only, sent from the Royal Geographical Society to Sir C. Trevelyan in Edinburgh, and by him to Bolton, he himself not knowing either the names of the travellers, or where they were. Many more cases might be referred to, but these are sufficient to show that there is not that "total absence of detail," and of "precautions," in Professor Gregory's experiments, which is Dr. Carpenter's reason for entirely ignoring them. In addition to this, we have the account of Dr. J. Haddock, a physician practising at Bolton, of the girl Emma, who for nearly two years was under his care, and residing in his house. Many of Professor Gregory's experiments, and those of Sir Walter Trevelyan, were made through this girl, and a full account of her wonderful clairvoyant powers is given by Dr. Haddock in the Appendix to his "Somnolism and Psychism." She could not read, and did not even know her letters. The discovery of the stolen cash-box, and identification of the entirely unsuspected thief, is given in full by Dr. Haddock, and is summarised in my "Miracles and Modern Science," p. 64. Again, Dr. Herbert Mayo gives unexceptionable personal testimony to clairvoyance at pages 167, 172, and 178 of his book on "Popular Superstitions."

Dr. Carpenter is very severe on Professor Gregory for his belief in Major Buckley's clairvoyants reading mottoes in nuts, &c., but Major Buckley was a man of fortune and good position, who exercised his remarkable powers as a magnetiser for the interest of it, and there is not the slightest grounds for suggesting his untrustworthiness. We have beside the confirmatory testimony of other persons, among them of Dr. Ashburner, who frequently took nuts purchased by himself, and had them correctly read by the clairvoyants before they were opened. ("Ashburner's Philosophy of Animal Magnetism," p. 304). Dr. Carpenter also doubts Professor Gregory's common sense in believing that a sealed letter had been read unopened by a clairvoyant when it might have been opened and resealed; but he omits to say that the envelopes were expressly arranged to prevent their being opened without detection, and that the Professor adds, "I have in my possession one of the envelopes thus read, which has since been opened, and I am convinced that the precautions taken precluded any other than lucid vision."

Still more important, perhaps, is the testimony of many eminent physicians to the existence of these remarkable powers. Dr. Rostan, Parisian Professor of Medicine, in his article, "Magnetisme," in the "Dictionnaire de Medecine," says (as quoted by Dr. Lee), "There are few things better demonstrated than clairvoyance. I placed my watch at a distance of three or four inches from the occupant of the somnambulist, and asked her if she saw anything. 'Certainly,' she replied, 'it is a watch; ten minutes to eight.' M. Ferrus repeated the experiment with the same successful result. He turned the hands of his watch several times, and we presented it to her *without looking at it*; she was not once mistaken." The Commissioners of the Royal Académie de Médecine applied the excellent test of holding a finger on each eye-lid, when the clairvoyant still read the title of a book, and distinguished cards. (Quoted in Dr. Lee's "Animal Magnetism," p. 22). Dr. Esdaile had a patient at Calcutta who could hear and see through the stomach. This was tested by himself with a watch, as in the French case quoted above. ("Zoist," vol. viii., p. 220). Dr. Teste's account of the clairvoyance of Madame Hortense is very suggestive. She sometimes read with ease when completely bandaged, and when a paper was held between her eyes and the object; at other times could see nothing, and the smallest fatigue or excitement caused this difference. This excessive delicacy of the conditions for successful clairvoyance render all public exhibitions unsatisfactory; and Professor Gregory "protests against the notion that it is to be judged by the rough experiments of the public platform, or by such tests as can be publicly applied." For the same reason direct money tests are always objected to by experienced magnetisers, the excitement produced by the knowledge of the stake or the importance of the particular test impairing or destroying the lucidity. This is the reason why gentlemen and physicians like Professor Gregory, Major Buckley, and Dr. Haddock, who have had the command of clairvoyants, have not attempted to gain the bank-notes which

* This is a constant feature of the true mesmeric trance, but "Jack's" accusers seem to have known nothing about it.

* Dr. Carpenter says that "the unsealing of letters and re-sealing them so as to conceal their having been opened" are practised in Continental post-offices. No doubt this can be done with an ordinary letter, but it is no less certain that there are many ways of securing a letter which absolutely preclude its being detected, and Dr. Carpenter omits to state that such precautions are here expressly mentioned by Professor Gregory as having been used in these experiments.

have at various times been offered. Dr. Carpenter was very irate because I suggested at Glasgow—not as he seems to have understood that there *was* no note in Sir James Simpson's envelope—but that the clairvoyants themselves, if they heard of it, might very well be excused if they thought it was a trick to impose upon them. I find now that in the other case quoted by Dr. Carpenter, the note for £100 publicly stated to have been enclosed by Sir Philip Crampton in a letter, and placed in a bank in Dublin, to become the property of any clairvoyant who should read the *whole* of it—this was actually the case. After six months the letter was opened, and the manager of the bank certified that it contained no note at all, but a blank cheque! The correspondence on the subject is published in the "Zoiist," vol. x., p. 35. Dr. Carpenter's indignation was therefore misplaced; for, as a medical knight in Ireland did actually play such a trick, the mere supposition on my part, that ignorant clairvoyants might think that a medical knight in Scotland was capable of doing the same, was not a very outrageous one.

(To be concluded in next issue.)

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Printed by E. Parton & Co., at their Office, 106 Elizabeth Street Melbourne,
 for the Proprietor, W. H. Terry, and published by him at 84 Russell Street,
 South, Melbourne